

# LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8

VOL. 1.

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No. 3.

## "THE MORMON AND HIS GRIP."

By Elder J. P. Morris.  
In the Vernal (Utah) Express.

Though the rain and sleet be flying,  
And the roads a pool of mud,  
And all men hard times crying,  
And a fellow's nose gets red,  
Though the rivers may be frozen,  
And the frost may bite and nip,  
You can never stop the advent  
Of the "Mormon and his grip."

While the trains are out of question,  
And for that he's not to blame,  
The Mormon, like the tax-man,  
"Will get there just the same."  
And when his time is over,  
All smiling from his trip,  
He'll leave to meet his loved ones,  
Will the "Mormon with his grip."

Ah! He teaches us a lesson  
With his energy and grit,  
That which paralyzes most men,  
Don't astonish him a bit;  
He is ever bright and cheerful,  
And a smile is on his lip,  
But he's "something" all men start at,  
Is the "Mormon and his grip."

Have a kind word for him always,  
He'll give you back the same;  
For ev'ls of a "black sheep,"  
Don't give them all the blame,  
Away down deep within your heart,  
Where the memories softly fall,  
The Mormon with his grip will try  
To leave blessings on you all.

## OUR CONFERENCE PRESIDENTS.

### President C. O. Christensen.

Elder C. O. Christensen, whose portrait is herewith presented, is the President of the Georgia Conference. He is a young man of exceptional energy in whatever he takes in hand to do, and may be classed among the hardest working Elders in the mission. He was born in Denmark, the 28th day of May, 1872, and emigrated, with his parents, when very young, to Utah, locating in Brigham City, Boxelder County.

Elder Christensen spent his early days in an eager search after knowledge, attending and passing the district schools and graduating in the High School, where he took a normal course. His father was a carpenter, and Elder Christensen became proficient in this trade; but his tastes were more for literary pursuits and school teaching, the latter vocation being the one he has followed in the district schools for the past four or six years. Elder Christensen was called on

his mission the latter part of May, 1897, and arrived at Chattanooga, June 22, following. He was assigned to labor in the Middle Tennessee Conference, where he



ELDER C. O. CHRISTENSEN,  
President of the Georgia Conference.

continued until the 15th of March, when he was called to assist in the formation of the new Georgia Conference. Here he was installed as the first counselor to President Matheson.

On July 10th he was appointed President instead of President Matheson, released to return home.

President Christensen is unmarried and probably expects to have a three years' mission as a consequence. He has for his counselors Elders C. A. Candland and Moses P. Jorgensen, thus making a strong corps of workers in conjunction with the Elders of the Georgia Conference.

### President George A. Day.

George A. Day, the President of the South Carolina Conference, was born at Draper, in Salt Lake County, Utah, on the 23d day of May, 1867, where he remained with his parents on a farm attending the public schools during the winter. He entered the Brigham Young Academy in 1886 as a normal student, remaining there for three years, when he was selected to take charge of the Stake Academy of Cassia County, Idaho, still holding his membership in the Alumni

Association of the Brigham Young Academy.

His labors as Principal of the Academy in Cassia County, Idaho, were marked with unqualified success, and much regret was felt when, in May, 1897, he received notice that his services were required in the missionary field; but his fealty to his religion was above all other interests, and December the 24th, of the same year, he reported for service at Charleston, S. C. He then took a six months' experience in canvassing, tract-



ELDER GEORGE A. DAY,  
President of the South Carolina Conference.

ing, etc., and was then called to act as second counselor to President Wayne H. Redd, and his time was then spent traveling among the Elders, holding meetings, instructing them in their duties, etc. These duties qualified him to become the successor to Elder Redd, who was released on the 9th of September, 1898, which position he is now holding to the full satisfaction of those in charge of the mission, all the Elders, saints and friends comprising the South Carolina Conference.

Elder Day is also in the unmarried column of Elders, hence has no wife or children to welcome him even if he did get released within two years, so he is contented with his prospects.

President Day's counselors are Elders T. A. Corruth and M. M. Norman.



### History of the Southern States Mission.

During the month of January, 1878, Elder Henry G. Boyle was released to return home and Elder John Morgan was appointed to act as President of the Mission (a position he held continuously for thirteen years). It was during this month that Elders Mathias F. Cowley, David Williams, Andrew Johnson and Henry W. Barnett first appeared on the scene. In February, a debate was held at Cave Springs Church, in Walker county, Kentucky, creating very widespread interest.

President Morgan, with Elder Asa W. Sabine, visited Rome, Ga., and held a series of meetings, visited the various branches in the surrounding localities and established headquarters at Rome, Ga. It was decided during the month of April to publish three thousand tracts, and the order for same given.

Elder Joseph Standing reported for duty about this time and was assigned to labor in the State of Georgia, in the Georgia Conference.

Encouraging reports were received at headquarters from the Elders laboring in the Virginia Conference; but reports from Marshall county, Alabama, indicated a mobocratic spirit, the Elders being forced to leave.

Elders David Williams and Andrew Johnson opened up a new field of labor in Polk and Harolson counties, Georgia, finding a great many friends and some believers.

May, 1878, reports came in from all sides calling for more Elders, there being plenty of people desirous of hearing the Gospel. New districts were penetrated, where many had never heard the Gospel as taught by the Elders, converts and baptisms being reported frequently.

June, of 1878, is the first we hear of Elder Parley P. Pratt, who reported for duty and was assigned to labor in the Tennessee Conference in conjunction with Elder Edward Stevenson.

July reports indicated a very favorable progress in the decimation of truth and distribution of tracts.

August 6, 7 and 8 a conference was held at Haywood Valley, Ga., at which all the Elders laboring nearby were present, besides a great many Saints and friends. A Female Relief Society was organized to assist in the great work, and a request was formulated urging the Church Authorities to furnish more help. A total membership of 272 souls, with ten traveling Elders was also reported.

September, 1878, President Morgan, accompanied by Elder Joseph Standing, visited the Saints in McLemore's Cove and opened up a new field of labor in Murray and Whitfield counties, in the Georgia Conference.

Elders W. H. Barnett and M. F. Cowley reported the conversion and baptism of seventeen souls in their field of labor and the organization of a branch of the Church in the state of Virginia.

Elder Russell Rogers walked through from Georgia to Bankston, Choctaw county, Miss., enduring many hardships, but arrived in safety.

On account of an epidemic of yellow fever prevailing, it was decided to not organize a company of emigrants for the season of 1878.

At the General Conference, held in Salt

Lake, a company of twenty-one Elders were assigned to labor in the Southern States, all but three of whom reported duly for assignment. Reports generally indicated everything moving smoothly and pleasantly except in Walker county, where, by the blessing of the Lord and the devotion of the Saints, serious trouble was frustrated.

During the month of October a Mr. Connelly rendered some very efficient service in securing suitable places to preach in and introducing them into new localities. Elders Morgan and Standing baptized six new converts and organized a church in Coosa county, Georgia.

November reports very encouraging throughout the Mission; the new Elders from Salt Lake reporting up and assigned.

December President Morgan visited the Alabama Conference and appointed Elder Ralph Smith to preside over the Georgia Conference, vice Elder David Williams, released.

Elders Jonas W. Beck and Alexander Spencer reported that the Saints in North Carolina were much disorganized and steps were taken looking to remedy the trouble.

Elders Parley P. Pratt and Daniel Stuart were sent into East Tennessee to secure new openings to preach the Gospel. The year closed with no special incident to mark its departure other than already noted.

(To be Continued.)

Note:—We were unable at this writing to secure a picture of President Morgan to present with this issue. It will be forthcoming as soon as secured.—Ed.

### IS THERE ANYTHING TO DO TO BE SAVED?

By Elder Geo. E. Hill.

(Continued.)

In our last issue we showed that the Apostle Paul, when he, in substance, makes the statement, "believe and thou shalt be saved," in various places through his writings, did not mean that we were not to perform all or any of the works that constitute the Gospel of Christ, as He (the Savior) introduced, preached and practiced it. It was conclusively proven that the apostle was trying to impress upon the minds of those ancient "Saints" the necessity of implicit faith (which is a principle of action and power) in the Gospel of our Lord. He seemed to fear that they would weaken in their belief in this new (everlasting) Gospel which made its advent with John the Baptist and Christ. One of the most detrimental things that unknowingly creeps upon the children of men is tradition, which being venerated by age, seems to become part of men, to shake off and overcome which requires the greatest effort possible on the part of unfortunate humanity. It was this that caused the downfall and scattering of the Jews; it will likewise be the ruin of this generation if worldly traditions are not sacrificed, wherever they conflict with the Gospel as restored in purity from heaven, and the plan of salvation accepted according to God's will, and not man's varied and personal notions.

Let us now go back and consider the children of Israel (Jews) at the time they were in bondage in Egypt, and trace

them on down to the meridian of time. We are told in Gal. 3:8, that Abraham had the Gospel, and in Luke xvi. we are informed of his being in heaven; resulting, no doubt, from his strict obedience to the principles of life and salvation. In Hebrews iv.:2, Paul says, "For unto us was the Gospel preached, as well as unto them (the Israelites) (see verses 2 to 11. same chapter), but the word preached did not profit them, not being mixed with faith in them that heard it." In Gal. iii.:23, the same author says: "Wherefore the law was our school master to bring us unto Christ, that we might be justified by faith, but after faith (the Gospel) is come, we are no longer under a schoolmaster." (Mosaic Law.) These Scriptures prove to us that the children of Israel would not, or at least, did not, live up to the high spiritual requirements of the Gospel, which was upon the earth down and prior to their time, because Abraham had it and the same was preached to them, as above shown. By reading the books of Exodus and Leviticus, in the Old Testament, we learn that these unfortunate people were in bondage to the Egyptians about 400 years, during which time they were compelled to act as servants to those who held sway over them. They were the "hewers of wood and drawers of water" and had to perform the hard and laborious work of the nation to which they were subject. No doubt on this and other accounts they had no privileges of an educational and elevating character, but were forced to remain in the background. As the succeeding generations sprang up they became more and more dwarfed intellectually until this condition reduced them to the status of children, in all things pertaining to thought and comprehension. When by the power of Good, and through the instrumentality of Moses (who had been raised differently), they were finally led out of the land of Egypt into the domain of freedom; it seems they were unable to comprehend the higher and more spiritual part of the Gospel; they were in no position to receive its sanctifying principles, ordinances and graces, and could not sacrifice their evil habits and weaknesses, which prohibited them from becoming "Saints" of God and acceptors of the Gospel; therefore, the law of Carnal Commandments was given them as a temporary schoolmaster, which was designed to eventually bring them up to a higher moral standard of development that they might be fit subjects for the reception of the Gospel (Spiritual faith) and the Son of God when He should make His first advent upon the earth. The time intervening between the deliverance of the Israelites and the coming of Christ was about 1,400 years, sufficiently long, it would appear, to eradicate the old traditions these people had brought about during their period of captivity. The law of Moses, in short, was "an eye for an eye and a tooth for a tooth." One of sacrifice of earthly goods to reconcile themselves to God and their fellow-man, whenever they had broken the law of the Lord or offended any of their fellows. They possibly looked upon the matter more in the form of paying a debt by the sacrifice of their worldly substance, but to repent, humble themselves and seek forgiveness through a Gospel source from God, whom they had not seen, apparently was beyond their conception, hence the necessity of the less



spiritual law of Carnal Commandments. After 1,400 years' experience under this law, they were still unprepared for the introduction of the Gospel as preached and established by John the Baptist, Christ and the Apostles. The old shell of tradition had formed upon them so thick and solid that it was very hard, indeed, for the preaching of the plan of Salvation in Paul's time to make any impression upon them. Now, Paul was a very learned man, having received under the hand of Gamaliel an excellent education, and after being converted to the truth and had considerable experience in preaching to the people, he doubtless came to the conclusion that it was necessary to make much distinction between the Mosaic law, which he calls the "law of works," and the Gospel, designated by him as the "law of faith" (see Rom. iii.:27). Having discovered this important fact, after doing his preaching and converting, he undertook to keep his and other converts in "the straight and narrow way," by writing his epistles to the various branches, in all of which he strongly endeavors to make the distinction between the outward works required under the Mosaic law and the spiritual requirements and faith necessary under the Gospel after its introduction, and the fulfillment of the temporary law of Moses (schoolmaster). It will be seen by reference to Romans iii.:24-27 (quoted in my former article), that in the last verse (27), after Paul has exhorted them to have and exercise faith, says: "Where is boasting, then? It is excluded. By what law? Of works? Na; but by the law of faith." He here very plainly points out to the people that their personal works, not done in pursuance of the "Law of faith" (Gospel), will avail them nothing. The understanding the people had prior to the advent of the Gospel was that their personal works in sacrifice saved them, and the Apostle now is trying to show that those works are no longer of any value, but that all sanctifying grace; all saving power, comes by and through the Gospel and atonement of Christ, that the old law of sacrifice, circumcision, etc., had its fulfillment in the great sacrifice of the Lord and Savior, and after that event had transpired, a living, burning faith (one that is a principle of power and of action) in the Lord Jesus Christ, was absolutely necessary, for His was the "only name given under heaven whereby men could be saved," hence the line he plainly draws.

(To be continued.)

#### Honorably Released.

The following Elders have been honorably released to return home and join their loved ones, recount their many vicissitudes and rejoice at their safe return in time for holiday festivities.

Elder Joseph A. Godfrey, of Clarkston, Idaho; out May 12, 1896.

Alvin Ipsen, of Bear River City, Utah; came out May 21, 1896.

Elder Clarence C. Carlson, of Fairview, Utah; who came here April 26, 1896.

Elder David C. Jones, of Bountiful, Utah, has been laboring since Jan. 23, 1896—nearly three years.

Elder Oley C. Olsen, of Hooper, Weber County, Utah, entered the field Jan. 23, 1896 with Elder Jones.

Elder William Anderson, of Logan,

Utah, came out the 19th of February, 1896.

President John E. Brown, of the Florida conference, whose biography was presented last week, is also among the happy ones. His home is in Pleasant Grove, and he first entered the field July 26, 1896.

Elder Joseph Ritchie, of Iona, Idaho, was scheduled to leave for home Dec. 15. He reported for duty on Dec. 15, 1896, just two years before. Elders Brown and Ritchie will pass through Chattanooga on the way home together.

Elders Isaac Hansen, of Benjamin, and F. T. Ballam, left for home on the 13th, both willing to assist the stoker on the engine if by so doing they might lessen the time required for transit home. Elder Hansen's home is at Benjamin, Utah, and Elder Ballam's at Hyde Park, Utah, the former came out Oct. 12, 1896, returned home on the 26th of October, 1897, on account of the death of his father at Spanish Fork. Elder Ballam was taken from Kentucky conference to assist in the formation of the Georgia conference and Elder Hansen from the North Alabama conference.

Elder W. M. Hansen, of Logan, who has been laboring in the North Carolina conference, was honorably released on account of exigencies at home. He was among the best in the conference.

This large company of releases will cripple the mission unless those remaining in the various conferences make renewed efforts to maintain the high stand secured. The presidency of the mission have hoped for and expected as many as two hundred new Elders from Zion, but now the indications are not ten per cent. of this number will be sent, thus, it may be seen, how difficult it is for all the Elders to be released, whose time may exceed two years.

#### JOTS AND TITTLES.

Elder Sidney A. Sego will be transferred from the Mississippi conference to the North Alabama conference, where he has some relatives. The transfer will occur about the 20th of December.

It does not require much time for an Elder to realize he is the Lord's service, if trials and persecution shall be the sign. The Mississippi conference has recently added to their corps, a local Elder who was forced to sleep under a tree the first night away, and that too, only eight miles from home. This is the experience, however, that brightens one up, this Elder is said to be a good worker.

"Mr. Durant" is now out and orders for the same are being filled as rapidly as possible. Over 1,500 books have been sent out during the past week for orders already filed and the daily orders are simply astounding. The price has been fixed at 15 cents per copy. The original price was 75 cents. An interesting discussion between the author and a Rev. Mr. Hartly is also embodied in this work.

The best thing about a girl is cheerfulness. We don't care how ruddy her cheek may be, or how velvety her lips—if she wears a scowl, even her friends will consider her ill-looking; while the young lady who illuminates her countenance with smiles will be regarded as handsome,

though her complexion be coarse enough to grind nutmegs on. As perfume is to the rose, so is goodness to the lovely.—Independent, Springville, Utah.

The church authorities are sending out a large corps of home missionaries under the auspices of the Mutual Improvement Associations. Elder Albert Matheson, who is so well-known in the mission by his recent prominence at the office, and as president of the Georgia conference, has been called. Elder Robert Duke, of Heber City, Utah, also a returned missionary, noted as being one. The Elders so-called are expected to travel from two to four months in some other stake than the one in which they lived and from four to six are assigned to labor in each county or stake.

The Deseret News company has discontinued their weekly paper; the announcement was made in their issue of Dec. 10, it is as follows:

The publishers of the "Deseret News" has thought best to discontinue the weekly edition of the journal after the present number, which is the last volume, and the announcement is hereby made to our readers. It was issued for the purpose of preserving in a condensed form a record of the daily events as chronicled from day to day, but the circulation has not justified the additional expense of publication.

Those who have paid in advance for the Weekly will receive the Semi Weekly until their subscription expires. Thereafter we hope they will forward to us their orders for the Semi-Weekly or Daily News.

The following dispatch is going the rounds of the Utah press, particularly on account of the parties referred to being Utahans and the clear tone of the truthfulness and faith therein contained:

Greensburg, Pa., Dec. 2.—The following is a letter received from Admiral Dewey by Mrs. Noss, of Mt. Pleasant, whose husband, Jesse Noss, was killed in the battle of Manila, July 31.

"Flagship 'Olympia,' Manila, Oct. 18, 1898.—My dear Mrs. Noss: I wish to express to you my deepest sympathy. It must lessen your sorrow somewhat to know that your young husband fell fighting bravely for his country, the noblest death a man can know. From the 'Olympia' I watched the fight that fearful night and wondered how many American homes would be saddened by the martyrdom suffered by our brave men, and my sympathy went out to each and every one of them.

"Your loss has been sadder than the others, and I am unable to express the sorrow I feel for you. Tears came to my eyes as I read the sad story of the father who never saw his child, and then the loss of all that was left to the brave mother. It is hard sometimes to believe, but Our Heavenly Father in his infinite goodness always does things for the best and some day, father, mother and daughter will be joined never to be parted. With my tenderest sympathy, believe me, your sincere friend,

GEORGE DEWEY."

The Star wishes you all a Merry Christmas. The next number comes out on Christmas Eve, too late to greet you.





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SATURDAY, DECEMBER 17, 1898.

### ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things."—JOSEPH SMITH.

In the rush attending the establishment of a new paper typographical and other errors often happen. Those noted in the Star by our readers will please excuse and we trust that it will not occur after the routine is fully created.

Superintendents of Sunday Schools of the Southern States are urgently requested to send in their reports for the year 1898 as early as possible after the close of the year. Have it all ready to close up with the month of December to mail January 1st, 1899.

Don't forget "Ye Elders of Isreal" that we will be pleased to publish your best sermons if you will send them in. Remember the Star is our very own paper.

### WHAT IS FAITH?

THIS word Faith is one on which more constructions have been placed than almost any word that is found in the Bible.

Webster devotes a long series of definitions to the meaning of the word, which he designates as a noun, also as an adjective. His second article is thus: "The assent of the mind to the statement or proposition of another, on the ground of the manifest truth of what he utters; firm and earnest belief, on probable evidence of any kind, especially in regard to important moral truth."

This, in a brief way, gives us an idea of the temporal, if you please, acceptance of the word. The spiritual definition of the term may be found in the 11th chapter of Hebrews, which says in the first verse that, "Faith is the substance (assurance) of things hoped for, the evidence of things not seen." This is the definition of the term that more fully determines our conception of its meaning.

The generally accepted meaning of the word faith is so clouded with "convenience constructions" that instead of being as it should, a beacon light to the wanderer, it is a catch word of the money getter, the illusion that is pretty apt to lead the unwary down to destruction. "Only believe and you shall be saved," has lulled more innocent souls into fancied security than has all the sophistries of the agnostics, skeptics or atheists put together.

Even the Jews concede there was a man who was called Jesus, and after whom a large following believed, but they do not think He had any heavenly endorsement. They say He was taken from His sepulcher by His own people, but we and the Christian world generally believe Him to be of immaculate conception, of perfect life and really the "Christ our Redeemer." Now this is the point where we, as Latter-Day Saints, and the other denominations begin to diverge.

We do not believe a mere assent to this idea is sufficient for our salvation, any more than we believe a farmer will reap a crop by merely having faith in the beneficent grace of God in furnishing him with rain, sunshine, a farm to till, seeds to plant, implements to stir up and cultivate the soil. He must add labor to his faith in these graces that God has vouchsafed. So indeed must the seeker after salvation not only have faith in the actual presence, at one time on the earth, of our Lord and Saviour. His mission, its object and His wishes, "I am the way," is a frequently quoted sentence, but if a young farmer were to construe his teacher on the farm when he is told to "follow him," the same as many of us do the admonition of the Saviour, then we might look for just as much confusion in the "farming world"

as we see in the religious world today. We would see just as little fruits on the farm as are seen in the religious world, if the same disposition of the teacher's instructions were practiced as we find done today by religious students.

If the question were asked, "Why do not these signs follow them that believe?" the answer would generally be made, "because we have not the faith," or "because they have been done away with;" to a candid reader of the Scriptures they can find no authority for such deductions. They have to admit these are only the opinions of men. It is idle to say there is no faith in the world today, such as could call down the blessings of God, signs and miracles, as were enjoyed in ancient times; the trouble is the faith that does not enjoy these privileges is based on error. They have a wrong conception of the great initial step towards salvation, they have trusted too implicitly in the preachers "Only believe and you shall be saved." They have not "searched the Scriptures."

If we carefully search the Scriptures we will find there is very much more for us to do than just give a mere intellectual assent to their teachings. We must follow our Great Leader. Not only have perfect confidence in what He teaches, but do it also. Have as much faith in what He tells to do—never mind how simple it may seem; as we do in the belief that what he says is right; then where we have "done the will of the Father we will know of the doctrine." Then we may enjoy the blessings of those who believe then our faith will have been such that we can "call in the Elders if there be any sick among you;" in fact we can enjoy all that is promised "them that believe."

Apostle James' Epistle is pungent in his admonitions to the twelve tribes to be "doers of the word and not hearers only." He was certainly a practical faith teacher, and this is really the import of all the great teachers in Scriptures, and we of this day must not forget to add to our faith works of the most demonstrative character, then we are on the true road to salvation.

President Rich is very desirous of getting in the annual reports of the various Conferences at the very earliest possible date after January 1st. To use his expression, he wants to compile the mission report for 1898 on January 2d, 1899. Please be expeditious and get them in early.

We rejoice in the daily perusal of the Salt Lake Tribune, and the Salt Lake Herald, both of which come as exchanges. We hope to soon have this courtesy from the Deseret News instead of semi-weekly.



## PERFECTION THE AIM OF LIFE.

A Discourse given at the Sixty-Eighth Annual Conference of the Church of Jesus Christ of Latter-Day Saints, in the Tabernacle, Salt Lake City, Wednesday, April 6th, 1898, by President Lorenzo Snow.

I take pleasure in occupying this position a short time, and with the aid of your prayers and the exercise of your faith, I would like to say something that will prove of mutual benefit. It is the privilege of Latter-Day Saints who have entered into covenants with the Lord, who has revealed Himself in these latter times, to constantly improve, and especially under circumstances of the present where we assemble together and can exercise our faith in the interest of those who address us. And no Latter-Day Saints should withdraw from an assemblage of this character without having received something that will be of importance in the future scenes of their lives. In and of ourselves we cannot possibly comply with all the commandments that God has given unto us. Jesus Himself could not without divine aid from His Father accomplish His work. He said on one occasion, "I can of my own self do nothing, as I hear I judge and my judgment is just because I seek not my own will but the will of the Father who sent me." And we, if it was necessary for Him, our Lord, to have divine assistance, will find it all the more important to receive His assistance. And in every circumstance and condition surrounding the Latter-Day Saints, while in the performance of their duties, they are entitled to supernatural aid from the Holy Spirit, to help in the various conditions surrounding them, and in the duties that they are required to perform.

It is a mighty and glorious work in which we are engaged, and its benefits, so far as we accomplish the labors assigned us, are attended with the highest advantages to ourselves. I cannot imagine anything that is so vastly important as to work for and obtain one's own individual exaltation and glory. That undoubtedly is one great purpose for which we came into the world. When we lived in the other life we had no doubt some understanding with reference to our duties in this life when we were permitted to come to this our second estate. And very likely we put ourselves under certain obligations that we would discharge certain duties devolving upon us when we came here into our second estate. And we had rendered ourselves worthy to come upon this earth for the purpose of securing these blessings that could only be obtained by observing the laws pertaining to our present estate. There are many important things required at our hands, and many things which we can do, when assisted by the Spirit of the Lord, which may at times seem almost impossible to accomplish, and no man or woman should be discouraged when they feel that they cannot complete what they would like to perform, but we all should do what we can toward carrying out the grand work for which we are here. Paul said, he pressed forward toward the mark in the high calling of God in Christ Jesus. Now this is a very good principle for us to keep constantly before us day by day, month by month and year by year. We should labor for perfection so far as possible, and seek to go onward.

There is no man or woman who can stand still any great length of time. In this path over which we are moving we are likely to go backward if we undertake to stand still or act indifferently. We must push forward, because as the Church moves on, it is very evident that things of a more difficult character are occurring constantly, and we will find it far from easy to overcome them. Unless we improve as we move along we will find it very difficult to magnify our callings and to perform the work required at our hands. Latter-Day Saints should not permit themselves to stand still. It is a privilege we have to serve the Lord and enjoy His Spirit in our labors, but many of the people lose that portion of happiness that they might enjoy because of not reflecting seriously upon their duties and acting wisely and prudently.

We are told that the Lord will reveal unto our minds things past, things present and things to come. There is a certain amount of qualification that could be had by becoming possessed of a knowledge of things that are past; that is to say, in reference to ourselves, to the things we have done in the past—those duties imposed upon us. There is a satisfaction and an enjoyment in such reflections. And then when we reflect upon the future, and the exaltation that the Lord proposes to bestow upon us there is joy in that. There is great enjoyment to be had in having done right in the past and meditating upon the fact, and feeling that we are doing right now, because it is the privilege of every Latter-Day Saint to know when he is doing that which pertains to the things of the Lord. If our past conduct has been such, and our present conduct is such that we will be entitled to receive glory and exaltation, and have our bodies free from diseases and death, and be crowned with immortal glory in the midst of our wives, children and friends, worlds without end, these are contemplations which cause us to enjoy ourselves. This is the way Latter-Day Saints should live. At present a great deal of trouble, anxieties and vexations are experienced by the Latter-Day Saints, but we want to overcome these things and be qualified for the important duties required at our hands. The man who is sick is disqualified to act in things required of a healthy man. There is this privilege that every Latter-Day Saint should seek to enjoy, to know positively that his work is accepted of God. I am afraid Latter-Day Saints are not much better and perhaps they are worse than other people if they do not have this knowledge and seek to do right.

Paul was caught up in the third heaven, and he heard and saw things that were of the highest advantage to him, and, although he was not permitted to say what he saw and heard there, on account of the hardness of the hearts of the people, we can see the effects of it in his teachings and writings in that day. Paul said: "Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, that it is not robbery to be equal with God." Well, that was an extraordinary expression for Paul to make at that time, but there was something in it. John says: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He

is, and every man that hath this hope in Him purifieth himself, even as He is pure."

Every man having this hope in Him purifies himself. There then naturally arises a determination to work for that high and noble position, to work for those wonderful promises made. There is an inducement to pursue a course of righteousness.

In this system of religion that you and I have received there is something grand and glorious, and something new to learn every day, that is of great value. And it is not only our privilege but it is necessary that we receive these things and gather these new ideas. This Church, in its travels from the beginning, has passed through, as was told by President Cannon this morning, the most severe trials which tried the heart and soul of every man and woman in it. Now if we had not been pretty fair Latter-Day Saints in the past we could not have done as well as we have, and we could not have looked back with so much pleasure on what we have accomplished. When we get into the other life and look back upon our past lives, which we will undoubtedly understand, some of our actions will be of the highest pleasure to reflect upon, and will add to our enjoyment in the future life. For instance, Abraham, when he reflects upon what he accomplished in this life, when in obedience to the command of God he took his only son, through whom he had been promised glorious blessings, up on the high mountain and was about to sacrifice him. The Lord praised him for doing this. Now if Abraham had not been faithful for some time before this happened he would not have been able to accomplish this thing. We ought to improve ourselves and move faster toward the point of perfection. It is said that we cannot be perfect. Jesus has commanded us to be perfect even as God, the Father, is perfect. It is our duty to try to be perfect, and it is our duty to improve each day, and look upon our course last week and to things better this week; do things better today than we did them yesterday, and go on and on from one degree of righteousness to another. Jesus will come by and by, and appear in our midst, as He appeared in the day when upon the earth among the Jews, and He will eat and drink with us and talk to us, and explain the mysteries of the Kingdom, and tell us things that are not lawful to talk about now.

We are going back to Jackson county, Missouri, one of these days. Now if it was proper to wish it I would not care if it was tomorrow, if word should come for us to go back to Jackson county and build up a great city there. The day will come when Latter-Day Saints will be selected—all may not be called at once, but those who are worthy will be called. There will be no poverty in that day. There will be plenty of food, clothing and other necessities of life; and the father who has a family, if called suddenly to depart this life, will know that his wife and children will be taken care of, that provision will be made for their sustenance and comfort. But this is the United Order that we sometimes hear mentioned, but the time perhaps has not yet come to establish it. But the Latter-Day Saint will never be satisfied with any other arrangement that might be proposed. The nations of the earth have



for a long time been trying to establish some principle by which they can be financially sustained, united and live in peace, but have not succeeded. But the Lord has revealed a principle clearly and definitely so that there will be no mistake about it. The system will bring financial union to the Latter-Day Saints, and we will be satisfied with it as we are now with the principles of the Gospel. It will suit us. It is something that is natural. And then you and I will have no trouble about our children's temporal welfare. This will take place and whoever goes to Jackson county will meet with that sympathy and friendship that were not met with in early days, and because of the absence of which the people were allowed to be driven out.

These are things for the Latter-Day Saints and for every man and woman to think about, and we should commence to prepare and fit ourselves for the United Order. As far as spiritual things are concerned we are pretty well united, but when it comes to temporalities we often differ. But you will see the day, if you live properly, observe the Word of Wisdom and do that which is required, you will go back to Jackson county, many of you whom I am addressing this afternoon. I am sure of this.

God bless you brethren and sisters and also President Woodruff, the most remarkable man that dwells on the face of the earth, and whom the Lord has most wonderfully blessed during all the scenes of life. It is grand and glorious to think what the Lord has accomplished with Brother Woodruff, and with the Saints generally. God bless you, is my prayer continually. Amen.

#### PRIESTHOOD AND PRESIDENCY.

(Continued from last week.)

In meeting this alleged argument, it is not admitted for a moment that the Lord rejected the Church which he established with a promise of its perpetuity, nor that any but a minority of its members went into transgression, nor that the authority and keys of the Holy Priesthood were taken away, nor that the Lord in permitting his people to be removed to the "Tops of the mountains," designed any affliction to come upon his people except for their benefit and the magnifying of his church in the eyes of the nations. He has fulfilled in their history in the Vales of Utah the sayings of the prophets concerning Zion: "The wilderness and the solitary place have been made glad for them." "Springs have burst forth and waters in the desert." "The branch of the Lord is made beautiful and glorious, and the fruit of the earth is excellent and comely for them that are escaped of Israel." "The Spirit has been poured out from on high;" "The work of righteousness is peace;" God's people "dwell in sure dwellings and quiet resting places; they sow beside all waters." "The eyes of the blind have been opened, the ears of the deaf unstopped." "The lame leap as the hart; the tongue of the dumb is made to sing." The Lord has lifted up "an ensign on the mountains" where the house of the Lord is reared, and people from all nations are flowing unto it. "Zion that brought good tidings has gone up into the high mountain," and "the time to favor her, yea the set time is come." These are the sayings of ancient

seers, notably of Isaiah the Prophet, and they are being fulfilled in the Zion of the Lord of the latter days, the Church which he established in 1830, and which has never been disorganized or rejected or overcome. There is and can be but one Church of the true and living God on earth, and in that alone is full and complete salvation, exaltation and eternal life.

Let us now consider the claim that at the death of Joseph Smith, the Prophet, Seer and Revelator, no one could legally succeed him but his oldest son. This is based first on the alleged doctrine of lineage in the Priesthood; second on a revelation given January 19, 1841, in reference to a blessing upon Joseph Smith and his posterity; third on a revelation given in February, 1831, in reference to the power of appointment given to the Prophet Joseph; fourth, on reported statements that Joseph the Prophet "appointed" or "ordained" or "promised" that his son Joseph should succeed him as President.

As to lineage in the Priesthood: W. W. Blair, First Counselor to Joseph the son of Joseph the Prophet, held that the Priesthood given to the latter must needs descend to the former, because the Lord declared on December 6th, 1832:

"Therefore, thus saith the Lord unto you with whom the Priesthood has continued through the lineage of your fathers—for ye are lawful heirs according to the flesh and have been hid from the world with Christ in God—therefore your life and the Priesthood hath remained and must needs remain through you and your lineage until the restoration of all things spoken by the mouths of all the holy prophets since the world began."

This has been quoted by many others of the "Reorganized" church, and they make a point of inserting in brackets the words "Joseph the Martyr," which are not in the revelation, (see Doc. & Cov. Section 86; 8-10.) By this means they pervert the word of the Lord and turn it from its true signification. The first verse of that revelation says: "Verily thus saith the Lord unto you my servants." It was spoken to those who held the Priesthood in the Church in December, 1832. It simply shows that their fathers, many generations ago, held this Priesthood, and that it had come down to them in this last dispensation and in the same way would remain in their lineage. It was not special to Joseph Smith or any one individual. It does not convey the idea that his oldest son or any of his sons or the sons of the other Elders of the Church, to whom with him the promise was made, should succeed to the Priesthood which they held. If any of their posterity in generations to come receive and magnify that Priesthood, it will remain in their lineage just as it remained in the lineage of the ancients.

But supposing the promise is to be understood that all or any of the sons of those men shall receive and enjoy the Priesthood which their fathers held, even then it would have no bearing upon the power of Presidency. The right to preside does not inhere in the authority of Priesthood. A man may hold all the authority of the Priesthood without having the right to preside. This is clearly defined in the later revelations of God to the Church, and indeed was shown from the beginning. Joseph Smith was a Prophet, a Seer, a Revelator and an

Apostle of Jesus Christ by divine appointment and ordination;—he was President of the Church through the acceptance and vote and common consent of the Church. He would have held all the power and authority pertaining to his Apostleship and prophetic calling if he had not been received by the people at all. But he could not have presided without the vote and faith and fellowship and common consent of the Church. Presidency does not come by lineage. No one has any right of Presidency because of illustrious ancestry, or official position held by a progenitor.

Another passage in the Doctrine and Covenants is relied upon and frequently quoted by the disciples of the "Presidency by lineage" theory. It is this:

"The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed to whom the promises were made," etc.

It will be seen from the context that this has no reference whatever to Presidency, nor does it relate to any office in the Priesthood but that of Patriarch. The quotation we have cited is in Doc. & Cov. Sec. 107, verse 40. It is preceded, in verse 39, by these instructions;

"It is the duty of the Twelve in all large branches of the Church to ordain Evangelical ministers as they shall be designated unto them by revelation."

The revelation then goes on to say:

"The order of this Priesthood was confirmed to be handed down from father to son," etc.

The order of which Priesthood? The order of the Evangelists, of course. Joseph the Prophet said that this term referred to Patriarchs and this is manifest in the following verses from 41 to 57, which show that this part of the duty of the Twelve consisted solely of ordaining Patriarchs as designated unto them by revelation. Verse 58 says:

"It is the duty of the Twelve also to ordain and set in order all the other officers of the Church," etc.

The use made of this revelation by those who wrest it to conform to their mistaken theory is one more instance of their repeated perversions of the word of God.

The chief reliance, however, of the "Lineage" advocates is placed on the revelation given January 19th, 1841:

For this anointing I have put upon his head, that his blessing shall also be put upon the head of his posterity after him. And as I said unto Abraham concerning the kindreds of the earth, even so I say unto my servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed." (Doc. & Cov. Sec. 124: 37, 38.)

In quoting this isolated portion of that revelation without the context which shows its true signification, they still further pervert the word of the Lord. In the various publications issued for the purpose of making it appear that these promises of the Lord had reference to the oldest son of the Prophet, the words "of Priesthood, authority and calling" are placed in brackets after the words "his blessing" in the revelation; also in brackets the words "first, eldest" after the word "head" in the revelation, thus endeavoring to influence the reader and warp his understanding.

(To be continued.)



**Annual Reports Wanted.**

It is desired that the annual, statistical and financial report of each Sunday school and branch, in each Conference, be compiled and sent to the President of the Conference promptly, where he in turn will compile the same into a Conference Report, covering all of these matters, and send the information to this office as soon after the 31st of December, 1898, as possible. We do not want to wait for one, two or any number of months before receiving these reports, because the Authorities in Zion will be calling for the Mission Report immediately upon the opening of the new year.

We wish each Conference President to strike off as many copies of the following questions, calling for the information wanted, as he has branches in his Conference, and send each Presiding Elder one, with an urgent request that he or the Secretary of the Branch forthwith (after Dec. 31, 1898), fill in the figures opposite each item and return the report to him, then he in turn can compile his Conference report and forward to the Mission Headquarters, so that we can send in our report without delay. Put each item on a line and leave room for the figures to be filled in. It can be made very simple, just like we herewith give it:

How Many High Priests.....	
How Many Seventies.....	
How Many Elders.....	
Total.....	
Membership.....	
How Many Elders.....	
How Many Priests.....	
How Many Deacons.....	
How Many Members.....	
Total Officers and Members.....	
Children Under 8 Years.....	
Total.....	
Baptized New Converts.....	
Baptized Children.....	
Received New Members.....	
Received Children.....	
Children Blessed.....	
Emigrated—Members.....	
Emigrated—Children.....	
Removed—Members.....	
Removed—Children.....	
Died—Members.....	
Died—Children.....	
Excommunicated.....	
Strangers' Houses Visited (in tracting).....	
Strangers' Houses Visited (by invitation).....	
Meetings Held Indoors and Out.....	
Tracts Distributed.....	
Books Sold.....	
Books Given Away and Loaned.....	
Gospel Conversations.....	
How Much Fast Offerings Received.....	\$
What Amount Otherwise Received.....	\$
Total.....	\$
How Much and What for Disbursed.....	\$
Balance Cash on Hand.....	\$
Other Information and remarks.....	

The Sunday School reports will come in separately upon the blanks heretofore sent out.

By each Conference President promptly duplicating the items in the above form and sending each branch one, with a brief letter of explanation, we think the necessary information will be forthcoming in due time. BEN E. RICH.

**A Belated Sentiment.**

Provo, Monroe County, Ala., Nov. 29.  
By Irvine L. Pratt, of South Alabama Conference.

Dear Editor:—Truly we have cause to rejoice over our new enterprise, the "Southern Star," which will be such an assistance to us in publishing the Gospel in this land.

You may rest assured "South Alabama" gives you her heartiest approval and fullest support.

We bid you God-speed in this praiseworthy undertaking and wait with anxious minds for our first number.

**Kind Words for the Star.**

Provo, Ala., Dec. 8, 1898.

To the Editor:

Just received 100 copies of our "Southern Star."

The Star of the South is all right. All my anxious hopes were completely allayed when the glittering Star appeared.

How conspicuously modest the "Star" appears, whose light—as from our Beloved Prophet—shines forth as though it would enlighten the whole world and bring that sweet peaceful news to all whom halo may reach.

The general appearance is vividly fascinating, neat and free from apparent boldness.

Our motto is splendid. Each representation is quite suggestive.

The reading matter is par excellence.

Truly we have great cause to be proud of "Southern Star."

May our Star of the South grow brighter as time rolls on and age develops her value and strength.

May Our Father bless our efforts in this new feature; and though at times we may have to meet the darkness as most such enterprises do, we may feel there is that consolation from the poet:

"If in the dusk of the twilight,  
Dim be the regions afar,  
Will not the deepening darkness  
Brighten the glimmering 'Star?'"

We offer our congratulations to all who have helped to make our paper what it is.

With kindest love, I remain your Brother, in behalf of South Alabama Conference. IRVING L. PRATT.

**A Testimony.**

From the Millennial Star.

The following letter from Elder David O. McKay, of the Scottish Conference, relates a remarkable incident which shows how the hearts of the people are prepared for the reception of the gospel.

"The Elders laboring in Ayr, relate the following experience which will be interesting and encouraging perhaps to some of the readers of the Star:

"For some time after our arrival in Ayr, we had no encouragement whatever from the people; but were met with such cold indifference that our hopes were lowered nearly to the point of despair. However, we persevered with our street meetings and on July 4, had the satisfaction of speaking to our first good audience. As the meeting proceeded a spirit of opposition became manifest. Our opponents tried to interrupt us, but a woman's encouraging voice was heard, saying: 'Pay no attention to the disturbers; your teachings are in accordance with the Scriptures. Go on with your meeting!' She was an entire stranger to us, and little knew at the time what consolation and encouragement her words gave two humble servants of the Lord.

"She was recognized at several of our succeeding meetings, and on the evening of Sept. 5, we had the pleasure of conversing with her. Mrs. Wilson, for that is her name, invited us to her home, and in accepting the invitation we took with us some views of Utah. In the illustration of the Salt Lake temple is a picture on one of the windows showing the Prophet Joseph Smith receiving his first vision. When Mrs. Wilson saw this she shed tears of joy and said: 'I saw in

a dream that man praying in the woods, a long time ago.'

"As the conversation continued, Elder N—— read his blessing received when he was set apart for his mission. Among other promises made him was one that 'Angels should go before him.' When the lady heard this, she testified again saying, 'that is true; Angels have been here, and I saw you two men coming from America to preach the gospel.'

"Mr. Wilson received us kindly and manifested an interest in our message. We have visited their home frequently, always receiving the greatest kindness.

"Mrs. Wilson and her two daughters were baptized into the Church of Jesus Christ of Latter Day Saints on the 7th inst. Their testimony is indeed a strong one. May it help to strengthen and encourage others!"

**A Newspaper Change.**

We note with pleasure the corroboration of the report that Elder C. W. Penrose is to again take up the pen in defense of Utah and the Mormons. He will assume editorial change of the Desert News on Jan. 1, 1899, the Cannon lease having expired, the News reverts to the church in its sole capacity.

Some years ago Elder Penrose held this position with great credit to the cause. His friends loved him and his enemies feared him. He it was when occasion required, could make the Tribune fairly writhe in fury, but were unable to answer back his scathing rebukes. His masterful arguments for whatever he defended were indeed grand, and the News rapidly forged ahead into the front ranks of Western Newspapers.

The business management has also been changed. Elder H. G. Whitney having been assigned to this important position. He also is just the right man in the right place, having had an extensive experience in the management of newspapers.

For years he held this position on the Salt Lake Herald to the full satisfaction of all the directors except some of the ultra anti-Mormon element who secured a controlling interest. Elder Whitney is a man who will build the financial interests of the News and make it one of the best paying newspapers in the state. The Star hails the change with pleasure.

**Carpenter a Genius.**

Washington County News: Joseph W. Carpenter and his wife and family left here Saturday, the 12th, for Fredonia, Arizona, where, if circumstances are favorable, they will make their home. Mr. Carpenter for many years published the St. George Union, and in many other ways was a valuable citizen. He is quite a genius; much of the type used in his work was cast by himself, and he did his own engraving, stereotyping and electrotyping. He is also a watch and clock repairer, a photographer, a carpet weaver, cooper, a broom maker, a farmer; could play several instruments, weave silk, gave magic lantern displays, fixed musical instruments and bicycles, and various other things. Strictly upright and honest in all his dealings, he leaves many friends behind, with whom the News joins in wishing him success.

This is a natural condition of many of our people, who, by force of circumstances, have found it necessary to do all kinds of work in the early settlement of Utah, at the time they were ostracised by the people from whom they fled, to seek a home of safety in the fastness of the Rocky Mountains.